A U M

He who does not rise when it is time to rise, who, though young and strong, is full of sloth, whose will and thoughts are weak, that lazy and idle man will never find the way to knowledge. —DHAMMAPADA.

THEOSOPHY

Vol. XXII September, 1934 No. 11

THE FRIENDLY PHILOSOPHER

THE right way of looking at things is shown in Theosophy. Each has to learn to know, and to control his own nature, if he is to acquire discrimination—the ability to help others. Each has to take the philosophy and *apply* it, in the face of all mistakes and acts which, while they make the task more difficult, have been the means of arousing the very discrimination needed. Our vicarious atonement having shown us the way, our mistakes can be turned to good account. We will take time to think what we shall say and how we shall say it. One gets over changeableness and indecision as he takes time to think things out fully before acting or making promises. He will then study to do whatever he says he will do. This carefulness will increase true self-reliance and the reliance that others will place in him. Only as full confidence is gained can men be helped in themselves and with each other. Masters must work with those who will work, and as They can, and this applies to all. Some blame H. P. B. and Judge for the mistakes made by those who played leading parts in the Movement, as pupils lay on the shoulders of the Teacher their own fiascos. All this comes from lack of discrimination, the failure on the part of leaders and followers to *apply* what H. P. B. and W. Q. J. taught. The letters written to you are the results of observation, experience, study and application of the philosophy of Theosophy, and as such must be of use to others in like case with your own. So must also be the results of your own efforts, and those of all other sincere students.

The Western mind is apt to look upon mere literary form and fine phrases as the standard of judgment. People in general do not get the *meaning* of what is written, in the same way that they do not

extract the *value* from their experiences. They make surface deductions and applications only. So they have little ability to apply the philosophy to daily life, nor can they see its practical value. They have to be helped to assimilate the fundamental principles if they are to realize right valuations and applications. Each has to eradicate his own faults in these as in other directions—not the faults of others. Until students set to work seriously on these lines they cannot find surety nor happiness. Theosophy and its application go together, if there is to be real progress. It is not for us to say, "Do this," or "Don't do that." It is for us to put the case, Theosophy and its individual application, and leave each student, each inquirer, to make his own decisions. People get into tight places right along by following "advices," instead of exercising their own discrimination, and then invariably blame the "advisor" when matters do not go according to their expectations.

Is it not strange that plain statements are not grasped? That superficial meanings are taken to be true applications? Most men think, when they have heard a statement made, they know it. All of this is chargeable to our modern educational methods, wherein soul and mind are considered as mere recorders. "Amongst thousands of mortals a single one perhaps strives for perfection." So, among the many who may be interested in Theosophy—the philosophy of the perfectibility of Man—here and there will be one who may wake up. Therein lies the hope. And even those who are interested enough merely to listen or to read with attention, will get something in the way of a trend that may some day develop. If we keep trying in all proper ways and means open to us, something will come from such mutual endeavors.

The fundamental statements of the Teachers are axioms to be applied. At the same time they are woven in with such reasoning as may affect the ordinary way of thinking. Science, Psychology, and all efforts that are based on them, fail—and for no other reason than that they do not assume or admit that full and true knowledge exists. If Western Science and Psychology would go on with their painstaking efforts in the light of Theosophy, the spiritual and intellectual darkness of the world would soon be overcome and a civilization brought into being that would best express a true physical life. What hinders? Intellectual pride, together with the cramping effects of false religious conceptions. If the idea is held that there is but one life on earth, then all the learning of the man and of the age is limited to a small and narrow range. But if one grasps the idea of successive lives on earth—all under Karma—then, the

learning takes on a wider sweep, leading the man to the conception that all powers of every kind proceed from the Supreme, the Self of all creatures; that he himself is in reality a spiritual being, and must think and act as such.

We may not be able to apply, as fully as we and others might desire, all the axioms and reasoning of the philosophy; but what of that ? We can apply what is possible and all that is possible to us, and in that application greater understanding and facility arise. Each one has to find *his* way. Words cannot give it, yet there *is* a way for each. Most of the trouble lies in trying to see, trying to hear, trying to "think" it all out, instead of applying what we *do* see. All ability comes very gradually, imperceptibly—felt, grasped, realized, rather than perceived in the ordinary sense. Here, there is not enough acquaintance as yet with the philosophy itself for many of the students to have confidence enough to take hold and carry on the work. When I have hinted at approaching departure, it brings dismay because they imagine that Theosophy will be dead if I go; yet they ought to have learned that no one is Theosophy and the best are but transmitters; that they, too, having received, should get busy doing as much by others, becoming transmitters in their turn.

Forty-one Associates of "U. L. T."! If twenty-five of them turn out to be "good stuff," will the effort not prove to be worth all that it has cost? "Good stuff" means just that many Warriors for the restoration of the Theosophical Movement to its original lines. Many thousands are needed, but as the body grows, it takes care of itself. The struggle will be fierce—as we face it, not knowing the outcome—but the struggle is for us, or we would not have it. We will take what comes, and will give all that we are and have to the common cause, knowing that we are not fighting for self but for all. More we cannot do, and less we may not do under the Law of Brotherhood. A year ago today we began this struggle, and so it naturally brings retrospections to us. Things past are always easier than things present, or the unknown yet to come. The past can be judged as to relative importance, for it is now the hollow of the wave of progress, whereas the present and the future represent the crest and the resistance felt or feared. Yet—if we remember—the past, when *it* was both present and future, held just such disturbances which we now see were a waste of energy. In the writings of the Teachers there is naught but encouragement. It is the deep sense of the gulf between our ideals and their attainment that dismays the personal conception. If *we* involve "ourselves" in these personal conceptions, we shall feel despondent—like Arjuna. In reality we should feel

more of encouragement than ever, for the past year has brought a success greater than we could then have dared to hope in the circumstances.

We are all links in the great chain of the Theosophical Movement. What affects one affects all, and in degree. Everyone who endeavors to help others in any real way, puts himself in the position where he must take the reactions. The Karma of the Parent theosophical society is that of H. P. B. and Judge, known by them beforehand in a general way. It is also our Karma and that of all other Theosophists. Theirs was the first effort to spread Theosophy; much has been done since in this respect, and by many students. But its application has not been as general as might have been. The reactions from the spread of Theosophy and of its mis- and non-application by students will be taken care of when They come again. We and all other true students are linked with the Great Lodge by aspiration, by service, by following the Masters' program as nearly as we know. All sincere students are surrounded by an "invisible escort" as long as their faces are set toward the Goal and they remain staunch to Masters' program. Masters neither push, pull, nor hinder voluntary action. To do so would be to prevent true Self reliance. For this reason some may think that Masters have deserted them, or do not see nor hear them; but this is the worst conception that could be. It belittles Them and implies ignorance and ingratitude on Their part. They have spoken clearly of Their nearness to all those who "try and ever keep trying."

—ROBERT CROSBIE.

RECOGNITION EARNED

It is but natural that a student should hope for recognition from a Master, but this desire is to be put aside, and that work to be done which lies before each. At the same time each one knows that the effect follows the cause, hence whatever our due, we shall receive it at the right time.—*W. Q. J.*

PRESENT-DAY PROBLEMS

FRICTION, intra-national and inter-national, is everywhere apparent among men to-day. As frictions intensify they become increasingly harder to deal with rationally and equitably. In the end, as all know, they are settled for the time being by conflict. Strange as it may seem, one of the most hopeful signs of our cycle is to be discerned in the fact that adjustments made in the arena of violence become with every generation more disastrous to both the opposing interests. The recent World War brought almost irreparable injury to victors as well as vanquished.

Neither reason nor the sense of justice dies or goes into obscuration during the preliminary and succeeding stages leading to the catastrophe. On the contrary, they are more active than during quiet periods. Swords may be turned into plow-shares and spears into pruning hooks during safe intervals, but the process is always a temporary one. When war's alarum is sounded, mark with what energy, what speed, what ability the procedure is reversed. Concentration upon one object, and that a destructive one, absorbs the capacities of mind and soul as well as body.

What is the rationale of this mystery? It will be found that the sense of justice and the reasoning faculty are dethroned from their sovereignty, made the slaves of national or partisan self-interest, and driven to work for their master under the lash of all the worst passions in human nature. Each side sees only the righteousness of its own interests, sees all the wrong-doing on the part of the opposing interests. Each party to the conflict is blind to its own share in the impasse arrived at, blind to the possibility of any settlement other than under the jurisdiction of the court of arms. Both sides are deaf to any appeal for dispassionate consideration of the issues at stake, equally deaf to friendly advice or suggestion that no final decision can ever be obtained on partisan grounds in a universe of law.

Thus men in masses as nations, in classes within each nation, who before were the beneficiaries of mutual intercourse and exchange, perceive, reason, choose and act as the individual man conducts himself when hallucinated, delirious, intoxicated, insane. All the faculties are present, as in normal existence; it is the same man; but where before he was creative, preservative, well-disposed, he is now the victim of his own disordered vision, creature of his own unbalanced reason, ready and eager to expend his all to destroy his

enemy, quick and certain to class with the enemy any friend who may counsel delay, prudence, restraint, reconsideration.

The phenomenon is daily witnessable of the human being who travels the down-hill road to disaster and ruin, and everyone but the self-deluded, self-enslaved victim realizes that the end is as certain as it is certain that if he reverses and retraces his steps he may regain his lost heritage, undo the evils wrought upon others and upon himself. But when we turn from contemplation of the individual to class-action and mass-courses, we can but observe that no nation, no class within any nation, but is obsessed with the down-hill concept—as much during times of so-called peace as during the accelerated motion we call war. There is not, nor can there ever be, any half-way house between peace and war. This is recognized by all nations and by all classes up to, or down to, a certain stage, as it recognized by the individual, who is always, he tells himself and others, *going* to reform, meantime continuing in motive, memory, imagination and thought, the steep descent. So, in all nations and in all classes, the horrors of war, international and internecine, are recognized, talked over endlessly, while meantime one and all plan and practice according to the aphorism, "in time of peace *prepare* for war." Whether this is called, as it usually is, preparation for self-defence in case of attack, few see or wish to see that what is behind all this peace-time preparation for war is, in the individual and the class or nation, the same ruling passion—*self*-interest. Nations and classes are but personifications of the individual man, but the injury that the single man, even the worst of criminals, can do to others or to himself is limited, while the ruin wrought by class or mass criminal action at last destroys a whole civilization.

In the world to-day are numberless individual men who perceive clearly both the deadly effect of class and national conflicts of self-interest, and the sequence of effects leading unbrokenly from peace to war, but who see only as in a glass darkly, or not at all, the real and underlying causal source of all this misery-breeding in the inter-relations of mankind. Small these numbers of pacific-minded and philanthropically-disposed individuals may be when reckoned as a percentage, but they form the only visible restraining element in the collective mind in times of peace, the only ameliorative or palliative influence during the period of truce and negotiation following any war. Otherwise the Roman maxim, *vae victis,* reigns supreme in civil competition among individuals as in class strife and public warfare. The god of peace is competition, the "lowest bidder"; the god

of war bestows his winning contracts on those prepared to pay the highest price. Is there any difference, any choice, *in principle,* between these two Molochs?

Were it possible to unite firmly all well-disposed men of the various classes in civil life, all the well-disposed minds in every nation, who can doubt that their one-pointed efforts, directed with the same intelligence, carried out with the same energy, would bring about an era of genuine peace and progress for mankind collectively? Compute the criminally disposed, the brutally selfish, in comparison with the proportionate intelligence, ability and opportunity to affect the self-interest of the community at large, as lies within the capacity of the well-intentioned—their power is very small by the contrast. Nor do nor can the enemies of the commonwealth have the capacity to unite that invites the humanitarian-minded. The self-interest of the one, the unselfish objects of the other, point unmistakably in exactly opposite directions. Between these two minorities of the race in every country and in every class, lies the immensely preponderant body of citizenry which wishes to live in peace and comfort, prepared to practice the gospel of enlightened selfishness, "live and let live." They understand neither the criminal nor the philanthropist, and therefore regard both wtih an alien eye—the one with fear and hatred as an actual out-law, to be dealt with neither rationally nor mercifully; the other with distrust and suspicion, as a foe of the "established order," liable at any moment to become a nuisance or a menace—to be tolerated at best, to be suppressed at need.

Every criminal knows exactly where he stands in the body corporate of his community; so does every philanthropist; so, also does every "good citizen." So far, so good; each acts according to his nature and his knowledge, until the "confusion of castes" makes it more and more difficult to distinguish the activities of the one from those of the other—then once more, "war to the knife and the knife to the hilt."

That which prevents the humanely-minded from firm union is no lack in unity of thought, will and feeling, no lack of a common aim and purpose—but solely the lack of a common teaching, a common knowledge and understanding of human nature, of the source of all life, the law of all actions, the object of all existence. They are not divided on any score of personal selfishness, but by those class and mass differences of mind and moral qualities which we variously and euphemistically denominate religion, philosophy, ethics and morality. Of themselves they cannot bridge except precariously and momentarily the gulfs which these differences perpetuate and

reproduce. A conflict of mind and morals at once sets up, in every time of class or national stress, within the consciousness of every normally well-disposed intelligent man. His devotion to the arbitrament of justice, of reason, for the humane adjustment of all frictions, which he has hitherto practiced in his personal relations, suddenly is called upon to meet the immense influence of the mass-mind of the class or nation in which it is his Karmic heritage to live. Few but succumb to this power alone. Otherwise, the liens of his religion or philosophy, common to his generation and environment, drag him, compel him to set aside both his impersonal convictions and his personal practice, to follow the waving flag and the beating drum of his fellow "patriots."

In those outbreaks of mass passion which precipitate war, those whose consecration to their ideals of right adjustment of human affairs is such that they are willing to pay the price of war for their devotion to peace, find themselves worse aliens and out-laws among their erstwhile neighbors and fellow-citizens than any every-day criminal or even the public enemy. They are *traitors* to the "general welfare" of their class or country. No more than the general public to whose passion for destruction they "yield the last full measure of devotion," do these world-patriots, these world-citizens, understand the forces working in themselves in one direction, in the opposite direction among the peoples of the countries mad for war. Neither in peace nor in war is the Pacifist any more successful than the reformer, the "slacker," or the "common herd." His philosophy, his religion, fail him. "Human nature," capable of "the last sacrifice" for good or evil, is incapable of dealing intelligently with the wide-spread net of effects reaching backward and forward through many lives on earth. How then can it deal with the invisible world of causes which lies far beyond the vision of current religion, philosophy, science, ethics or psychology?

Theosophists of every country and of every race, of every sect and class, can apply these considerations to their Theosophy and to themselves. Upon them rests a far greater responsibility and a far greater opportunity than upon their fellow philanthropists whose Karma has denied them this great heritage and duty. According to H. P. Blavatsky and her Masters, the restoration of our civilization now threatened in its foundations as in its superstructure, depends upon their unity of aim, purpose, and teaching, their devotion in thought, will, and feeling to the exemplification and promulgation of the Three Objects of the Theosophical Movement.

THE PRACTICE OF OCCULTISM

IN view of the common misuse of the term "occultism" a surprise awaits the student who inquires as to the real nature of practical occultism. He finds that the subject includes the homely duties of ordinary human relationships, the doing one's duty where it may be found. While the word "occultism" means the science of hidden things, the glamour of mystery thrown over them gives way to the revealing light of truth as we learn to look beneath the external covering of things, and seek the true meaning of each commonplace happening.

For a long time we believed that we were what we seemed to be, and our thoughts and actions were in complete accord with that belief. Sooner or later we found that "things are seldom what they seem" and then we began to search for their true nature. Mystery is never so deep as when least apparent, nor so obvious as when its existence is unsuspected. There is more real occultism in the plowing of a cornfield or the washing of the dinner dishes than in the practice of hypnotism or flights in the astral body.

The true nature of being is occult, hidden entirely from the personal man, yet gradually revealed as man ceases to consider himself as a personal being and his fellow-creatures as independent units. In this way man learns about God, learns that he *is* God, together with all other creatures. The true nature of natural law is completely hidden from the personal man, yet more and more revealed as he continues to think of himself and all creatures as Life, Consciousness—God. He learns that Life manifests universally under two aspects, the pairs of opposites in nature, nothing being exempt from its operation. This is the Law of Karma, or action and reaction in endless continuity in relation to each being, which makes reincarnation a necessary process in nature.

The student also learns that Universal Brotherhood is a fact in nature; that there is no difference whatever in the essential nature of beings, and that the apparent differences between beings represent only the degrees of knowledge attained through experiences undergone; the same process is pursued by all creatures and the same goal attained, each being remaining in relation to all other beings in the field of evolution throughout the pilgrimage.

Suppose that we might, for an experimental period, dwell conscientiously and consistently upon these three ideas, and apply them

in seeking the occult meaning of common things and daily happenings. The ringing of a doorbell, the writing of a letter, the eating of a meal: just what deep meanings have these simple things?

We write a letter and thus establish or maintain connection between two beings, apparently. Actually the whole world is involved and interested in the sending and receipt of our message, and the destiny of each atom in the universe is in various degrees affected thereby. We eat a meal, and in the preparation, consumption and assimilation thereof we involve the entire world. Nothing that we do could possibly be done were it not for *everything* that has ever been done upon this earth. And the future is as we of the past and of today determine it. We have the choice to alter and to shape, and we can continue to gain knowledge of practical occultism by learning to look for the occult meaning of all affairs of human existence; our true relation to causes and effects and to each other—knowledge, opportunity, choice, *responsibility*.

However theologically worded, there is the light of Truth itself in the oft-quoted lines—

> "All are parts of one stupendous whole,
> Whose body Nature is, and God the soul."

Of that Nature each man is an integral part, of that "God" each man is an embodiment and an impersonation. There can be no practice of occultism except of the Left-Hand kind, so long as one thinks of self, of nature, or of deity in terms either of separation or isolation.

"The radical unity of the ultimate essence of each constituent part of the compounds in Nature—from Star to mineral Atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds—this is the one fundamental law in Occult Science. . . . It is the omnipresent Reality: impersonal, because it contains all and everything. *Its impersonality is the fundamental conception of the System.*" (*The Secret Doctrine*, I, 120, 273).

Thus H. P. Blavatsky, whose life and whose teachings may be assumed to be regarded by all true Theosophists as their *vade mecum* in all their efforts at the practice of occultism—and this by contrast with the "occultism" and "occultists" parading in borrowed plumage or stolen livery.

"BUCHMANISM"—PROTESTANT CATHOLICISM

THE "Oxford Group Movement" is developing with the power and one-pointedness of the first Crusade, and like the Crusades rests upon the same foundation and the same weapon. Granted the unquestioned and unquestioning mutual relation established between the Catholic hierarchy and the "faithful" a thousand years ago—and the Crusades, the persecutions of the dark age in Europe, were natural and inevitable sequences of effect.

With all the intellectual, scientific, and popular progress since the invention of the art of printing and the discovery of the Americas, the energic source of all this astounding new revelation called "modern civilization" remains unaltered, its currents flow in the same unchanged directions, and the same phenomena of milleniums ago may be expected to recur. War is the same exhibition of esoteric and exoteric forces whether fought with stone axes or the scythe of machine-guns.

Every force in nature, or every state of matter, or every condition of consciousness—they are all fundamentally one and the same —exists originally latent, inactive: Life in repose. Periodically, their polarity is reversed by that mysterious agency called "creation" by most, "evolution" by many, and *Karma* by those who have some perception of the nature of Life and the life-Energies. Once set in motion from within outwardly, the return course ineluctably ensues. From diffusion to concentration; from concentration to diffusion—these are "the world's eternal ways." The existence of every thing and being, of every action or conduct, of every solar system, every atom, every rise or fall of an individual or a civilization, exhibits the same phenomenal series. What is transpiring now before our eyes in any and all directions, has been before and will be again. "The reincarnationists and believers in Karma alone dimly perceive that *the whole secret of Life is in the unbroken series of its manifestations.*"*

Roman Catholicism, then, was a natural sequence and output of the energies of Human Nature. The pot set boiling, elements hidden in what appeared to be a simple and uncompounded faith were driven out, and once free from the combination began to act according to their own nature. From Catholicism, Protestantism was a

---

* *The Secret Doctrine*, I, 238.

natural growth. From the struggle long prolonged between the two, other diversities, the intellectual curiosity of modern science, the errant curiosity of the explorer and conqueror in fields geographical, political, economic, social—were spawned, pair by pair of opposites; from the divine babes, Adam and Eve in the Garden, came the exiled "red Adam" and his wife. Few, contemplating the biblical parable, have pondered the fact that the "serpent" of Genesis began his activities in Paradise, and has faithfully followed the fluctuations of human nature ever since.

The Priest and the Parishioner are but the personifications of the two opposed poles of human nature—the desire for power and the desire for protection. Thus, Desire is the Occult principle of all purely human activities; all that is perceptible in human life springs from this hidden "principle," itself a metaphysical compound of the Divine and the Infernal in Nature—the "Spirit" and "Matter" of symbolism, not of science or of theology.

Along with the replanting of the seeds of the Wisdom-Religion in the Theosophical Movement of the last quarter of the nineteenth century came, in the form of Christian Science, the embryo gestated by Spiritualism and Protestantism, cousin-german to the psychism and psychical practices sedulously cultivated for centuries within the safe and secret cloisters of Catholicism. The rise of Christian Science in little more than half a century parallels the rapid growth of the Church at Rome towards primacy among the early Christian communities. But even as the embryo transforms itself into the foetus, so must Christian Science be absorbed with "the Oxford Movement," along with the vital energies now waning and departing from the protestant sects. Out of Christian Science, "Buchmanism," the multitudinous "new thought" cults, the hordes of "occult" and psychic groups, the numbers of scientific men now turning their attention and interest in the direction of what they regard as "spiritual" theories of man and nature, and, finally, out of Catholicism, Roman and Greek,—out of all these presently heterogeneous and conflicting elements, mixed and mingled with the eidolons and seeds of dark wisdom from the decadent East, will arise a new world-religion and religions as the wheel of human nature revolves cyclically in the vast orbit of "the lower *Iddi*"—the still unknown and undreamed capacities of the *human* Mind for self-delusion or self-emancipation. To be just and not invidious, the attention of all open-minded Theosophists should be turned to the visible manifestations of the same human potentialties in the course of the Theosophical

Movement itself. Will that Movement finally come to serve as "the corner-stone, the foundation of the future religions of humanity"—or will it, as has happened so many times before in the long history of the Aryan race, become itself an instrument for the further enslavement of the mind and conscience of mankind? If "human nature" triumphs in the struggle of sincere Theosophists for genuine spiritual development and the acquirement of soul-wisdom, what will be the fate of mankind at large?

In the *Atlantic Monthly* for July, 1934, the leading article, entitled "Apostle to the Twentieth Century," is devoted to the biography of Frank N. D. Buchman and of his "Oxford Group Movement." The writer of this contribution, a surpassingly important one to all open-minded as well as earnest-minded Theosophists, is Mr. Henry P. Van Dusen, who is introduced editorially as Associate Professor and Dean of Students at Union Theological Seminary, perhaps the most important institution for Protestant clerical education in the United States. Mr. Van Dusen introduces his own qualifications to deal with his subjects, thus:

> "It was in the autumn of 1919, exactly at the time when I became related to the work of the Princeton Christian Association, that Mr. Buchman began his first drive upon the American colleges. For two years I was very intimately associated with him and the others in that work. During the recent phenomenal growth of the Movement's influence I have made it a point to keep indirectly in touch with developments, both in this country and in Britain."

During the course of his long article (sixteen pages of the July *Atlantic*, to be followed by a second instalment), Mr. Van Dusen discloses his comprehensive information at first hand, but what is still more valuable in these times of subtle as well as open propaganda for or against everything and every one, he writes with a dispassionate and impersonal attitude that can but impress the reader with the candor and truthfulness of his statements.

Twenty years ago Mr. Buchman, now 55, was secretary of the student Christian Association in Pennsylvania State College, and speaking to "his friends with confident certainty about the imperative urgency of world-wide religious revival, *and* about its imminent possibility," says Mr. Van Dusen, who goes on:

> "He pointed to progressive moral disintegration the world over; he predicted its continued steady advance. . . .(all this, recall, was at the height of the pre-war optimism); he reported men's poignant spiritual hunger, their readiness for radical conversion. He pronounced the futility of measures then

universally trusted to assure human advance—education, scientific research, social reform, international sentiment and agreements. Nothing, he said, but religious revival of a most drastic and sweeping kind could possibly save the world from impending catastrophe.

"Furthermore, he clearly envisioned how the revival would be brought to pass. The day of mass evangelism was over, he declared; the key to revival lay in work with individuals one by one within intimate fellowships. He drew a vivid picture of a world-wide movement of 'peripatetic evangelism'—small bands of completely committed, disciplined, carefully trained men and women of different nations moving continuously across the face of the world, touching with new life individuals here and there, binding them into close-knit fellowships, and then bearing the contagion from group to group."

Is not all this the concentrated, perfected theory and practice played at and striven for in the "Esoteric Section" of every existing Theosophical Society, the goal of the thousand-and-one similar "intimate fellowships" of the various teachers or pretended teachers of "Yoga," and their disciples on whom they rely to influence the vast mass of unpledged and ignorant explorers and seekers into the Mysteries? And are they not, one and all, dupers and duped alike, echoes and repercussions from the wisdom and the discipline of the one Lodge of Masters?

Mr. Buchman's work has been directed first and last to those of wealth and position and privilege—members of the "ruling caste" among men, from those seated in places of power and influence, from their sons and daughters in the universities, outward as well as inward, to all those still under the sway, active or latent, of the "God" idea. All his vocabulary of militant faith is filled with slogans, mantrams with a Christian coloring. Out of a dozen or more samples given by Mr. Van Dusen, these will suffice to show the lures employed:

" 'Confession,' 'surrender,' 'hunches,' 'God-guidance'; 'hate, confess, forsake, restore'; 'woo, win, warn'; 'J-E-S-U-S—just exactly suits us sinners, just exactly saves us sinners'; 'where God guides, He provides'."

"The Oxford Group Movement" already has "vigorous and rapidly expanding centers in England, Scotland, Holland, Scandinavia, Germany, Switzerland, Rumania, Egypt, South Africa, the Near East, South America, India, the Far East, as well as in every corner of the United States and Canada. Its professed adherents number thousands, its sympathetic inquirers many times as many. The inner circle of its leadership includes several of the ablest minds

of the Christian world and a considerable sprinkling of church leaders of eminence and wisdom.... Its goal is the spiritual renewal of the entire church. When inquiry is made about the financial support of so far-flung and prodigious an undertaking, members of the movement will invariably reply, 'Where God guides, He provides'."

It is no new phenomenon in the world that able men strive for wealth and power and, having gained the objects striven for, will spend prodigally their wealth and strength in any direction and for any purpose that "looks good" to them. What more inviting and enticing channel than a "Kingdom of Heaven" especially for the "favored few" of this world, where ministering angels continue the services of ministering servants and sycophants here below?

Mr. Buchman was born and reared among the "Pennsylvania Dutch"; from the German Lutheran College of Muhlenberg he went to that denomination's theological seminary at Mount Airy, Philadelphia. "A few years later, while attending a conference at Keswick in England, *a vivid and life-determining experience of conversion* crystallized the dominant influences of youth and early training"—says Mr. Van Dusen. Aye, say the Theosophists, but what Karmic storehouse of ancient tendencies, *Skandhas,* accumulated in former lives, precipitated the Ego among those "dominant influences"? And what was the nature of that "vivid and life-determining conversion"? Does not its parallel, good and bad, exist in many historic cases? Joan of Arc, Immanuel Swedenborg, John Calvin, Ignatius Loyola, Janos Hunyadi, Cotton Mather, Jonathan Edwards, Mary Baker Eddy, George Fox, Ann Lee, Philip de Molinos, Thomas Lake Harris, countless Church Fathers, innumerable Saints and Seers, psychics, mediums, ecstatics of every degree—are these names and cases unknown to Theosophists and other men, who also are Egos under the spell of "youth and early training," who also have a vast store of unknown Karmic tendencies and affinities, and who also are seeking " a vivid and life-determining experience of conversion"?

Well for Theosophists to weigh and apply to themselves and their fellows H. P. Blavatsky's statement in her article, "Is Theosophy a Religion"?—

> "It is from this WISDOM-RELIGION that all the various individual 'Religions' (erroneously so-called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, *based upon and always originated through some personal experience in psychology....*

> "Hence the multi-colored dogmas of the churches. Hence also the thousand and one 'philosophies' so-called (some contradictory theosophical theories included); and the variegated 'Sciences' and schemes, Spiritual, Mental, Christian and Secular; Sectarianism and bigotry, *and especially the personal vanity and self-opinionatedness of almost every 'Innovator' since the mediaeval ages. These have all darkened and hidden the very existence of TRUTH. Will our critics imagine that we exclude theosophical teachings from this nomenclature? Not at all.*

The question ever is, not of the actuality of anyone's "personal experience in psychology," but, Does he understand the nature and meaning of the experience? Surely *no* truly Spiritual experience could ever lead to "personal vanity and self-opinionatedness." Yet regard the many theosophical "Innovators" of the last forty years —are not these two tell-tale characteristics pre-eminently outstanding in them all?—quite as much so as in any of the earthly "great men"? Can one imagine such characteristics concomitant with the *experiences* of Buddha, Jesus, Plato; or can one find them in the life and work of H. P. Blavatsky, Wm. Q. Judge, Robert Crosbie, or any true Disciple, great or small?

It is informative as well as a study of comparison in "experiences" to read Mr. Van Dusen's remarks on the characteristic qualities consistently displayed by Mr. Buchman and his trusted "intimates":

> "He has been unable to stifle sharp resentment at any who might raise questions as to the soundness of his own vision or the wisdom and effectiveness of his measures. . . . Not only is Mr. Buchman unsparingly rigorous in his estimate of the effectiveness of others; he will not abide the slightest questioning of his own work or that of his colleagues, except from those fully within the Movement. . . .The validity of the slightest question is emphatically denied. . . . Mr. Buchman has always found it exceedingly difficult to work with others except those who fully share his convictions and acknowledge his leadership. . . . It is significant that Mr. Buchman's career has left a trail of broken and raw relationships, of men and women branded as enemies because they ventured to raise doubt about some element in his programme or the infallibility of his judgment. . . . Moreover, he has always found it difficult not only to understand but to forgive those who might differ from him. . . .The psychological factors at play are clear enough—a passionate, hypersensitive nature and an imperious will, with some native predisposition to suspicion, resentment and self-pity, gifted far beyond the ordinary with insight (Mr. Van Dusen remarks in another place: *'Mr Buchman's sense for the failings of others is uniquely acute'*), empowered far beyond

the average by self-dedication, . . . steeled in self-assurance by a mystic sanction of Divine Commission."

Elsewhere Mr. Van Dusen notes that the character or characteristic of Mr. Buchman is not unique: "In greater or less measure it distinguishes most effective prophets with a vivid sense of personal mission. . . . It is not easy to forgive criticism of self when one is so clearly the direct instrument of the Divine Purpose."

Does not the delineation fit any one or all of dozens of self-styled theosophical "leaders," "successors," and "initiates"—like a garment without a seam? Theosophists could one and all learn much by a sober study and application of Mr. Van Dusen's recital, for the Theosophical Movement has Buchmans and would-be Buchmans in plenty within its area.

Danger of Vanity

Vanity represents the great illusion of nature. It brings up before the soul all sorts of erroneous or evil pictures, or both, and drags the judgment so away that once more anger or envy will enter, or such course be pursued that violent destruction by outside causes falls upon the being. . . . And vanity cannot be avoided except by studiously cultivating that selflessness and poverty of heart advised as well by Jesus of Nazareth as by Buddha.—*W. Q. J.*

THEOSOPHICAL STUDIES*

By WILLIAM Q. JUDGE

Study all scriptures written near and far;
Worship all images and saints of earth;
But if you do not study who and what you are,
All your vast studies are as nothing worth.

THERE are a great many people who are always reading, reading, reading. They read each book that they can get hold of upon theosophical or occult subjects. Yet they do not seem to get on in their studies and so state with an air that seems to amount to an indictment of the thing they are studying.

Then there are others who are not known to read much, yet they seem to have a very complete grasp of the subject. I know two Theosophists, one of whom has read probably more than all the students in the Western Societies. He often refers to some new book just out, asking if we have read it. Yet he is hopelessly, at present, entangled in the vast net he has thrown around himself, composed almost wholly of the different ideas put forth by other minds, and has thus voluntarily placed himself under their domination. The other one has read but few books, just enough to know what theories are brought forward, yet he exhibits an extraordinary knowledge upon most Theosophical propositions and upon things not quite generally known.

What is the reason for this?

The reason is that truth is in fact very simple and quite on the surface, but most people prefer to bury it deep in a well, so that they may have the pleasure of digging for it.

There are a few general axiomatic propositions which should be applied in all directions, and with their aid most difficulties can be cleared away, and there is one great doctrine which overshadows them all, binding them together. This latter is the doctrine of universal brotherhood. It should not be merely accepted as a great and high idea—so great in fact that it cannot be understood—but constant inquiry should be made by all earnest people to find out its actual, logical and scientific basis. For if it has no such basis, then it ought to be abandoned as a mere illusion, a mere juggle with words.

"Of making many books there is no end," has been very well said of old. It is easy to *make* a book, but it is difficult to *write* one. To

*(Printed in *The Occult Word*, February-March, 1887).

make one all that has to be done is to read enough of those formerly written and then cast it all into your own language. There are too many books thus made up and cast forth upon theosophical waters, to the confusion of the poor student. Why read all these? There are many of them full of the misconceptions of their authors, who, although sincere, are themselves struggling to get into clear air.

But all this prevalence of authorship has produced in our people a habit of desiring more books, and a resulting disregard for what has been written of old time. Humanity has not changed much in many ages, and has always been pursuing its investigations, leaving behind it a record. But in the lapse of time the only books which endure are those which contain truth, and are thus *real books*. And we in this age are ceaselessly and needlessly writing and reading as those of the past ages did, with the same inevitable result: that our *real books* will in the end be identical with those now left to us as a heritage from the past. So we ought to turn to those old books and with their aid *look within!* And in order to use them, all we have to do is by a little careful preliminary study come to comprehend the position of their authors, so that what at first appears strange in their writings will soon take on a different meaning, enabling us to see that, "that small, old path leading far away on which the sages walk," has been all found and pointed out to us with infinite care and pains, by the sometimes despised sages of eastern lands.

But even all this good study if not combined with practice is "nothing worth." It is time thrown away. And that practice does not consist in forming secret or exclusive bodies, either in or out of the Theosophical Society. Such so-called "exclusive" bodies are known to exist, but the excluded ones need not have any regret. Those exclusive of others are not practicing; they are not finding out anything of real profit; nor will their studies come to much more than dust and ashes in the mouth, for they are ignoring universal Brotherhood, and the first of the great law, that *"the first step in true magic is devotion to the interests of others."*

So we come to the last words of the first verse, that we must *study ourselves*. To do that we must help others and study them. The great self, which is the fountain and giver of all knowledge and power, is reflected in every man, and the wise student cannot afford to ignore the plain deduction that our first effort must be to remove from our minds the sense of being separate from any other person, his deeds or his thoughts. This is said to be a difficult task; but that difficulty arises on the one hand from selfishness and on the other from a natural averseness to accepting such a simple solution.

It is in fact not possible for us to gain from others. We cannot be told truths which do not already potentially exist in ourselves. We may hear them but they pass by and leave no trace. This is what Jesus meant when he said: "To him that hath shall be given;" and in the Hermetic philosophy it is plainly stated: "Do not think that I tell you what you know not; I only tell what you knew before."

It is therefore better to take up two or three books such as "Isis Unveiled," the "Bhagavad Gita" and "Light on the Path," study them with care and allow their influence to cause the old knowledge within to revive, and the good seeds left over from past lives to germinate and grow into noble trees.

"MUCH READING—LITTLE THOUGHT"

Inquirers ought to read the *Bhagavad-Gita*. It will give them food for centuries if they read with spiritual eyes at all. Underneath its shell is the living spirit that will light us all. I read it ten times before I saw things that I did not see at first. In the night the ideas contained in it are digested and returned partly next day to the mind. It is the study of adepts. . . .

So well am I convinced that there are too many superfluous books in our particular field, that, if I had a youth to train in that department, I should confine him to the *Bhagavad-Gita,* the *Upanishads,* and the *Secret Doctrine* for a very long time, until he was able to make books for himself out of those, and to apply the principles found in them to every circumstance and to his own life and thought . . . a few books, well read, well analyzed, and thoroughly digested are better than many books read over once.—*W. Q. J.*

ON "COMMUNICATION WITH THE DEAD"

IF we survive death, what is it that separates the living from the dead, is asked? It is just a matter of communication, that is all. What separates us when we go from one city to another? We are not dead but we are not in that position where ease of communication is had.

But is it possible to communicate with the dead? It is possible *but it is not wise.* When we are in the body we are working under law, and we are still working under the law which brought us into the body when we leave it. Those who have gone out of the body are working under the law on *their own plane of consciousness.* Our "business" is here, their "business" is there. Why should we seek to know what is passing in the consciousness of a being who has left the body, instead of attending to our own affairs while in the body, and working out our own salvation—doing our full duty while in it! It would be useless to get up any such kind of communication.

Let us think: If one had passed out of the body and was working along lines of progress on another plane, should we want to stop him? Should we want to call his attention to our little attempts, and could he do us any good? Is there any kind of progress in so doing? Is it not true that we have to progress each by self-induced and self-devised efforts? We are here to know *this* life, to learn *this* life, and to act in it. What others do who have passed out of it does not concern us, and they cannot help us.

To have after-death conditions otherwise would be to interfere with the soul's progress after it had passed out of this life. Were it conscious of those it had left behind, surely that would be the most awful hell that any being could get into. Suppose a wife dies—a loved wife—and she became conscious on another plane of being. Suppose she were able to see her husband sorrowing, grieving; her children grieving. And then, perhaps, after a very short time another takes her place in that family. Would not that be the utmost misery, the worst hell in all the world? So, no soul who has passed out can come back "to console those it has left behind and assure them of a peace we might not think they had." No, Nature works most equitably. The soul has its rest and comes back into the body and takes up its work as it finds it. The Soul knows what it needs, and it moves among those lines that operate for its best being.

YOUTH-COMPANIONS' FORUM

REINCARNATION *is said to illustrate the great law of economy in nature. But is not Nature very wasteful? Think of the countless blossoms that fail of fruitage, and this is true also in the human kingdom—for there are countless babes still-born.*

There are few who have not been impressed by the phenomenon which the questioner observes: the apparent profligacy of nature in specific instances, seeming a meaningless waste of energy in the over-abundant procreation of her creatures, of which so few survive. But far from proving nature wasteful, a deeper analysis of the problem demonstrates rather the misleading character of mere sensory testimony; and that the instance is a striking example of how a completely erroneous conclusion may be arrived at by taking a single sense cognition and using this as the sole basis for reasoning.

First of all, the economy of nature is not concerned with any particular species. It is intent upon maintaining balance among *all* forms of life. Suppose, for example, that all the house fly eggs were permitted to mature; popular magazine articles tell us that in a short while there would be so many flies as to obscure the light of the sun in great clouds. Conceive of a planet so dominated by house flies and ask if nature is wasteful in their destruction! Soon all vegetation would die, and the flies and all else after it. Fortunately, the mortality rate among flies' eggs is high, and in order to provide enough of them for the proper performance of their duty (to us, of dubious value) in nature's scheme many more eggs than come to life are deposited.

Walk along an unfrequented forest path. The ground is covered with innumerable forms of vegetation. The soil is hidden beneath layers of moss and underbrush; even rocks are a harbor to that aristocrat of symbiosis, the lichen. No spot that offers the slightest foothold for plant life is left bare. Above, great trees reach their branches to the sun; each leaf that is to survive must at some time get its quota of life-giving sunlight. Twigs branch out in all directions and not a single direct ray reaches the dark forest floor where, as a matter of fact, it is not needed. With every organism striving to expand in every direction, nature provides that every form inevitably finds the proper conditions to support its existence, and she lets no field lie fallow. If this is not economy then we must find a new meaning for the word; if it be waste, then make the most of it.

Each form must find its fitting place, and thus, after Mr. Darwin, we have the survival of the fittest. The solution lies not in the merciless domination of the weak by the strong but in impersonal adaption to environment. The simplest order of plant life, the algae, contains the smallest single-celled member of the vegetable kingdom and the largest also, the giant seaweed often thousands of feet long.

It is recommended that the questioner read the paragraph on page 475 of *The Secret Doctrine** for a further discussion of nature's processes and her economy. Physical nature, H. P. B. says, is "a bundle of most varied illusions on the plane of deceptive perceptions." We must see in nature's apparently ruthless destruction the divine law of sacrifice and interdependence working throughout for the good of all. The bud that does not blossom may be restrained from doing so for the good of the plant as a whole. We have often seen gardeners cut back shrubs and young trees to but two or three branches. This is done to concentrate the food supply offered by the roots where it is most needed; yet to the uninitiated he appears a rather cruel man to carve the poor tree so. He is but aiding nature's economy.

The question of the child born dead introduces to the problem several new factors, all the more far-reaching because of the moral character of man's estate. We know that the new-born child is a soul seeking return to the battlefield of evolution. He has come back to resume his duties of life, to continue to work out his salvation. Why should this opportunity be cut off at the outset? Why should entry into physical existence be denied? Truly, from a physical point of view, the organization of the infant body, now untenanted, is a waste, but whose? This is not the fault of nature, but of man, whose duality of a good and evil moral nature within himself plays havoc with human existence and reflects his error in even the natural actions of the lower kingdoms, these being dependent upon him for their progressive impulsions and directive guidance in that progress. Perhaps in the past the Ego held life of little value; now he learns that to enter the lists one must be worthy, that incarnation is a *privilege*. The neglect of duty inevitably leads to the removal of the opportunity to fulfill duty. The soul, who must be aware at birth in order to profit by the experience, suffers the exquisite pang of being incapable physically of executing a morally righteous resolve. He will value highly his life another time. Thus in poverty do we learn to respect and aspire to the "stewardship" of riches.

---

*Vol. II.

As for the parents of the babe, often such a loss has forced mothers and fathers to seek a deeper explanation of their suffering, an answer found in theosophical philosophy such as we have been discussing. "Woe," says H. P. B., "to those who live without suffering. . . . Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?"

Is there any harm in delving into magic, or attending hypnotic exhibitions?

The teachings of Theosophy constantly refer to the dangers of psychism and dabbling in phenomena. In her message to the American Theosophists H. P. B. spoke of this tendency as a menace to our civilization, while Mr. Judge devoted the last chapter of the *Ocean* to the same subject, giving it this place perhaps to emphasize the terrible penalties of ignorant experimentation in a field of unknown denizens and forces which, by comparison, make dynamite an innocent and childish plaything. It is true that these passages warn principally against mediumship or passive psychism, while the question has to do with a positive manipulation of occult forces; but the desire to indulge in such practices is but another hydra-head of the same monster, which will continue to awake periodically in our bosoms until the last vestige of Atlantean karma is wiped out.

For a complete discussion of hypnotism the reader is referred to the U. L. T. pamphlet, *The Laws of Healing*. Here, in a series of articles by H. P. B. and others, is shown precisely what happens to both subject and operator in hypnotic experiments. Would the questioner be amused by an exhibition which showed one person contracting an insidious disease from another? This is what may be happening on inner planes during hypnosis; the victim willingly becomes permeated with all the evil psychic tendencies of the stronger personality. Are we to enjoy as a spectacle such *unspeakable* voluntary degradation? We have but to translate the phenomenon to the physical plane to realize with repugnance and horror what occurs when a man is hypnotized, and, worst of all, when it is done for monetary gain. Moreover, in theatrical performances where a "professional" subject is employed the harm done through repetition of the process is almost irreparable and amounts to psychic slavery.

Foregoing exhibitions, shall we delve into other forms of "magic?" H . P. B. has said that the study of magic, except as a philosophy, is impracticable for western peoples, of which not one in ten million is fitted, physically, morally and psychologically, to become a practical magician. Further, we possess but the shadowy

remains of the ancient science of ceremonial magic and talismanic lore, which, even could it be used effectively today, would only produce, as Mr. Judge says, "inflammations in the moral character which will eventuate in a development of evil passions, atrophy of concentration, destruction of memory, ending at last in a miserable conclusion to life, and almost total failure to use the opportunities for progress presented by that incarnation. Therefore . . . it is all either useless mental lumber or positively dangerous." (*Notes on The Bhagarad-Gita,* pp. 71-75).

In asking, Is this or that "harmful"? we might consider also the question, just what constitutes a harmless practice? Either a thing is good or it is useless and therefore a waste. Of what value to the Theosophist who would devote his life to effective service would be a category of harmless activities, even if such existed? Finally, let us remind ourselves of the words of H. P. B.:

> The Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races.

H. P. B. on Hypnotism

. . . whenever the motive which actuates the operator is selfish, or detrimental to any living being or beings, all such acts are classed by us as black magic . . . Thought is more powerful than speech in cases of a real subjection of the will of the patient to that of his operator. But . . . unless the "suggestion" made is for the good only of the subject, and entirely free from any selfish motive, a suggestion *by thought* is an act of *black magic* still more pregnant with evil consequences than a *spoken* suggestion. It is always wrong and unlawful to deprive a man of his free-will, *unless for his own or Society's good;* and even the former has to be done with great discrimination. Occultism regards all such promiscuous attempts as black magic and sorcery, whether conscious or otherwise.

THE "PERMANENT ASTRAL"

QUESTION from Taliesin: "What is the permanent astral, and wherein does it differ from the ordinary astral body?"

Answer: Astral matter and the astral body are sufficiently discussed in the fifth chapter of *The Ocean of Theosophy* to give every thoughtful student abundant material for reflection and observation on this element and sheath in his own being. The word "astral" is itself but a shibboleth, and the "permanent astral" but a dream, to those who do not go behind forms to ideas, and behind ideas to fundamental principles.

The first lesson to be learned is that spirit and matter, in the words of the *Secret Doctrine,* are not "independent realities" but the two facets or aspects of Self "which constitute the basis of conditioned Being whether subjective or objective".

Regarding seriously these statements, it becomes evident to anyone that our physical body constitutes to us our "objective being"; hence that "astral", as opposed to physical, constitutes our "subjective being". And since all Being is conditioned life, it follows equally that astral and physical, the form side of the terms matter and spirit, are not "independent realities", the one of the other. There is no astral which is not physical, and there is no physical which is not at the same time astral. We know our physical body is mortal, not permanent; hence our astral body must be likewise mortal, perishable, though its life-period precedes and survives the physical as we know it—just as the physical itself, considered as a *corpus,* both precedes and survives our period of habitation in it.

Furthermore, since both physical and astral matter are themselves composite substances, *not* primary Elements, it follows that they, as well as bodies formed from them, are subject to disintegration. Disintegration into what? Why, into the "lives" that compose them. The "permanent astral" will then be seen to be the individualized embodiment of "universal brotherhood", that kind of "conditioned being" which is "at home" on any plane, because in conscious and compassionate harmony with "the Life and the lives" on all planes.

Genuine reflection upon what is implicit in the phrase, "*permanent* astral," discloses it as both the secret of immortality and the secret of death. It is the "vesture" alike of the *Dharmakaya,* the *Sambhogakaya,* and the *Nirmanakaya.* It is yet to be "woven" by the men of our humanity.

SOCIETY AND THE INDIVIDUAL

"Peaceful lived the righteous people, rich in wealth, in merit high,
Envy dwelt not in their bosoms and their accents shaped no lie.
"Fathers with their happy households owned their cattle, corn and gold,
Galling penury and famine in Ayodhya had no hold.
"Neighbors lived in mutual kindness helpful with their ample wealth,
None who begged the wasted refuse, none who lived by fraud and stealth!
"And they wore the gem and earring, wreath and fragrant sandal paste,
And their arms were decked with bracelets, and their necks with *nishkas* graced,
"Cheat and braggart and deceiver lived not in the ancient town,
Proud despiser of the lowly wore not insults in their frown,
"Poorer fed not on the richer, hireling friend upon the great,
None with low and lying accents did upon the proud man wait!"

—RAMAYANA.

ALL Theosophists know more or less hazily about these lost Golden Ages. To many their recovery is the prime object of Theosophy, but to work intelligently in that direction we need to reflect upon the cause of their former loss. We have to understand the direction of the downward path in order to reverse that direction. If we were to see straightly, we would observe in those Golden Ages that which might intimate to us that a literal repetition of them is not after all the true desideratum.

As to the present condition of things—it is precisely what it has always been called in Theosophy, and latterly by thinkers like H. G. Wells: the "Age of Confusion." There is to-day actually no "Capitalistic System," but a melange of conflicting systems and half-systems.

To call this confusion and conflict of interests a "Social Order" is folly or fatuousness. The characteristic of every Iron Age is inversion of values and confusion of natures and duties. We have that inversion and confusion now in almost full measure. Yet when the functions of the Four Castes are thought out and applied upon true lines of understanding, the nature of the confusion becomes understandable and thence the directions of remedy can be seen.

The Four Castes, now vilely perverted in meaning and applica-

tion, reflect the four natural, easily discernible divisions of human society: the Brahmin-Teacher, Kshatriya-Executive, Vaishya-Merchant, Sudra-Servant. In a system following the order of nature, with duties and understandings properly balanced, men are born into, or quickly fall into, that social stratum where they are most content and efficient. In the true caste system, it was always possible for a man, some part of whose nature had exhausted its immediate karma in one of these lines of duties, to rise to another—for all experiences must be undergone, and the *Skandhas* of man change from incarnation to incarnation. It is by proper performance of Sudra-Dharma that a man acquires at last the Teacher-nature. The crystallization of caste wrought disaster in proportion to the perversion of this great truth, and we are inheritors of that perversion. It is for us, by the clarification of mind and soul, each to find and perform the duties appropriate to the Skandhas possessed by him in this incarnation; this is essential to the success, even materially, and certainly spiritually, of any system be it named individualism, regulated individualism, fascism, socialism or whatnot. By laying out before our eyes the present ramifications of the lines of action of the Four Castes, and by examining their perversions we may see how far astray we have gone with things as they are.

The modern branches of the Brahmin tree seem to be: Education, Religion, Science, Medicine, Law, Art, Literature, Philanthropy.

Of the Kshatriya: Government, War, Engineering, Industrial Administration.

Of the Vaishya: Merchandising, Finance, Agriculture, Commerce.

Of the Sudra: The Trades and Crafts, Domestic Service, Employees generally.

The *natural* abilities and aptitudes by which a man might place the true caste of any one are:

Of the Brahmin: a passion for learning; a self-restrained nature; reflectiveness; a love for all mankind; a constant regard for the welfare of the whole rather than of the part.

Of the Kshatriya: executive ability; love of problems and difficulties; a disciplined active nature; patriotic devotion; indifference to personal risks or rewards.

Of the Vaishya: fairness; prudence; foresight; the preservative instinct.

Of the Sudra: physical energy; manual skill; love of creative expression in solid materials; indifference to luxury and ostentation;

the capacity for great joy in simple pleasures; instinctive reverence and devotion.

It is notable that with any true understanding of these respective functions—let alone knowledge of reincarnation—all envy, malice, and contempt as between the natural castes would vanish, because none are inferior or superior; all are essential. The Sudra-Dharma in itself presents the most enormous range of opportunity and expression. *One may combine the Sudra and Brahmin duties more easily than those of any other two castes.*

The vices to which the respective natures are prone:

The Brahmin: pride of learning; exclusiveness; spiritual ambition; indifference to the welfare of the duller classes; quietism.

The Kshatriya: ambition for power; impatience; intolerance of opposition; ruthlessness; self-assurance; cruelty.

The Vaishya: greed; pride of wealth; envy; complacency.

The Sudra: dullness; mental torpor; envy; rebelliousness.

It is necessary for men to learn these things; to know their own natures, to employ and enhance their natural virtues while trying to understand sympathetically those of other Dharmas. Otherwise no legalistic, industrial, or financial reforms, no resentment of social injustices, no upheavals, will ever bring peace or happiness to the mass of the people in lasting measure.

"Capitalism" was originally nothing more nor less than the human expression of an instinct found throughout Nature; the wise instinct to store provender in fat times against the lean times. This storage and foresight was *par excellence* the Vaishya function, and the Vaishya who would store for himself alone would have been regarded as a social and economic pervert—an out-caste. However dimly, this principle is to-day recognized by all men of wealth; however naturally greedy, they are under powerful inner compulsion to use at least part of their wealth for the social good; the instinct, when not powerful enough for that, at least moves them to strenuous pretenses in such direction. Conscience, born of ancient teaching not altogether forgotten, requires to be salved somehow.

Poor performance of duty causes loss of its rewards and ultimately loss of the opportunity to do it. The permeation of human effort by selfishness, of necessity gives rise to the bargaining and trading spirit, in the sense of seeking unearned reward. This spirit finds the Vaishya channel ready made for it, and so all powers by degrees fall into the hands of those holding that channel, who in no long time also become corrupt and begin to lose their own places to those of other Dharmas. Thus the modern world is cursed, not only by re-

versal of the proper positions of Dharmas, but by a general performance of works by amateurs who could never learn the proper doing of what they attempt in many incarnations. The laboring world is full of ex-Kshatriyas, leading furious radical assaults against the established order; it is full of ex-Brahmins, ineffectively deploring their lot and suffering their degradation keenly in every fibre; it is full of ex-Vaishyas, scheming, trading, conniving, to raise themselves above their fellows at the latter's cost—while the great, patient, sad mass of true Sudras stumbles dumbly along, victimized by all these out-castes alike, lighted up fitfully by unsubstantial promises of this or that Elysium, possessing plenty of exploiters of the "will of the people," but few true friends.

Every popular uprising presents three distinct aspects: the fury of the masses who can no longer bear their lot; demagogues who, unable to realize their ambititions under the rule of things as they are, dream of rearing thrones upon its wreckage; the true Brahmins and Kshatriyas, friends of the people, lovers of truth and equity. It is these last who suffer most in the preliminary stages and gain least in the upheaval. In modern conditions, they are the liberals, the humanitarians, the moderate protestants, feared and distrusted by the false Vaishyas in places of power, despised by the oppressed for their lack of hatred and violence. Revolution brings to the surface a grotesque mixture of these classes.

All revolutions are thus struggles of the mass, to reconstitute the natural order of things once more, but without knowledge of what that order should be. In such measure as great social changes are non-violent, on a basis of understanding, in such measure will they bring about the natural order and be of permanent benefit.

In America the natural order of the castes is showing its head in an imperfect, disconnected way, yet nevertheless unmistakably. It is, in the first place, an attempt by men of power and intellect to better the lot of the lowliest—and for the most part an honest attempt. In it also the Kshatriya seeks by natural instinct, without false pride or arrogance, council in those quarters where equity and wisdom is supposed to be had. If there is only a modicum of the true Brahmin wisdom, and rather a surplus of the Brahmin pride; if the Kshatriyas of the "New Deal" exhibit more than a little of the Kshatriya impatience and arrogance—nevertheless the movement is one unprecedented in modern times. The extent of its ultimate success can only be estimated now; certainly it is tentative, fluidic, preliminary.

"Mene, Mene, Tekel Upharsin" has been written widely over the door of every council hall. We are in a terrible state of social

and governmental flux. To cling to things as they are, from sheer fear and inertia, is to court destruction; to rush to embrace with little thought, 'isms and 'ologies is but to repeat the errors of the past. Names and slogans are deceptive, often attached to things whose true nature is opposite to those names. We must, individually and personally, as well as Theosophically, to some extent anticipate and in all cases adjust ourselves to changes which are inevitable; stand firm at all times, be prepared when necessary to fight, not for self, not for material gains, not for leaders, not to attain leadership —but for *Principle*. We must therefore learn to apply, *mutatis mutandi,* the true spiritual principles of human society to our judgment of the changing tides, and learn to look underneath names and promises to realities and motives.

Fifty Centuries Ago

The respective duties of the four castes, of Brahmans, Kshatriyas, Vaisyas, and Sudras, are also determined by the qualities which predominate in the disposition of each. . . . The natural duty of a Brahman compriseth tranquility, purity, self-mastery, patience, rectitude, learning, spiritual discernment, and belief in the existence of another world. Those of the Kshatriya sprung from his nature, are valor, glory, strength, firmness, not to flee from the field of battle, liberality and a lordly character. The natural duties of the Vaisya are to till the land, tend cattle and to buy and sell; and that of the Sudra is to serve, as is his natural disposition. Men being contented and devoted to their own proper duties attain perfection. . . . The performance of the duties of a man's own particular calling, although devoid of excellence, is better than doing the duty of another, however well performed; and he who fulfils the duties obligated by nature, does not incur sin. A man's own natural duty, even though stained with faults, ought not to be abandoned. For all human acts are involved in faults, as the fire is wrapped in smoke.

—*Bhagavad-Gita.*

STUDIES IN THE OCEAN OF THEOSOPHY

XXIII

THE after-death states of consciousness known as *Kama Loka* and *Devachan* may be regarded as first the vices and the virtues entered in the life-ledger, taking form before the mind of the man retreating from earthly existence. While experiencing these states, respectively, he functions in those phases of purely astral matter corresponding to them. The plane of astral substance, being that in which passion and desire inhere, forms the matrix of the fourth human sheath—the Balance Principle, from which the ways go up or down.

If, during life here, the personal tendencies are governed and the powers of the being are directed into constructive channels, there can be little to detain the departing Soul in *Kama Loka,* the field provided by Nature for the solitary blossoming of all selfish desires still unconquered. But whatever evil lies hidden in the heart springs spontaneously into expression, for the ruling force of this first state after death is "desire devoid of and divorced from intelligence." Herein lies a lesson in self-scrutiny and self-honesty; since no poison bloom can unfold there, the bud of which was not already set, here. In fact, earth-life is the active *Kama-Loka;* and the state after death only its passive aspect. The latter being entirely subjective and without choice, obviously its cause lies in the *kamic* choices made during the physical lifetime.

Earth being the place where choice may be exercised is, of course, as amenable to the production of *Devachan* as to *Kama Loka,* according to how the principle of desire is employed. But its highest use lies in subjecting it to the dictates of the higher nature. Thus surmounting illusions, both demoniacal and divine, the free Soul could pass through the states after death, consciously, on the passage to *his own place.* As Humanity now tends, personal desire will remain its motive power "until at a far distant time in the course of evolution the races of men shall have developed the fifth and sixth principles, thus throwing *kama* into its own sphere and freeing earth-life from its influence."

The sojourn in *Kama Loka* is an isolated one. The tangled wilderness where the man struggles is all his own; but, lacking contrasts, comparison is impossible and, hence, the suffering undergone is without realization, like the horrors endured in a nightmare. Therefore, the state is not strictly punitive, but purificatory, permitting

all evils, even to their seed-thoughts, to expand to fullest potency, decline, and wither away, leaving the mind cleansed of its dross for awhile.

Although the vitality of these *kamic* unfoldments is eventually exhausted, every growth in it leaves its seeds for future harvests, here. Earth is the true place of retribution; because it is only by means of the pairs of opposites that things may be seen for what they are. Punishment without comprehension of its reason, or chance to make amends for errors, would be rank injustice; and Life's inherent object is not to avenge, but to teach.

All seeds awaiting the incoming Ego at the threshold of incarnation are portions of the *skandhas,* "the aggregates that make up the man." The physical body includes one set, the astral man another, the *kama* principle another, and so on; but in *kama* are the really active and important *skandhas,* "which control rebirths and lead to all the varieties of life and circumstance upon each rebirth. They are being made from day to day under the law that every thought combines instantly with one of the elemental forces of nature, becoming to that extent an entity which will endure in accordance with the strength of the thought as it leaves the brain, and all of these are inseparably connected with the being who evolved them." Inasmuch as Man is continually thinking, there "is no way of escaping; all we can do is to have thoughts of good quality, for the highest of the Masters themselves are not exempt from this law, but they 'people their current in space' with entities powerful for good alone."

As treated in this chapter, the subject of *skandhas* illustrates the co-existence and co-eternality of Spirit and Matter, showing, as it does, the necessity for a substance aspect for each degree of consciousness. No thought or feeling but requires an appropriate vehicle. Otherwise, there could be no expression. These material bases are composed of the *elementals,* innumerable and of almost infinite divisions and each class having its own work to do. "As fire burns and as water runs down and not up under their general law, so the elementals act under law, but being higher in the scale than gross fire or water their action seems guided by mind." In endless gradation, these elementals provide instrumentation for every possible thought. They "are, in a sense, the nerves of nature," carrying the impulses of desire either to further or obstruct Evolution.

Consideration of these facts also make it clearer how Man clothes himself in veil within veil of fabric, self-woven; and how the garment used after demise—the same in which nightmare is experienced during life—is woven with the being's own threads of *kamic* thought.

When the process of dying severs the astral body from the rest, *Kama* at once coalesces with it, forming the *Kama Rupa,* or astral "shell." In this form, the entire "mass of desire and thought exists very definitely until the conclusion of its disintegration, and then the remainder consists of the essence of these *skandhas,* connected, of course, with the being that evolved and had them" and no more to be done away with "than we can blot out the universe," but remaining "until the being comes out of *devachan,*" when "at once by the law of attraction they are drawn to the being, who from them as germ or basis builds up a new set of *skandhas* for the new life."

The perpetuation of *Kama Loka* in vicious cycles, from birth to birth, is comparable to a growth of noxious weeds; but the simile used by Mr. Judge is more fitting as regards the period between death and rebirth. He calls it the slag-pit "of the great furnace of life, where nature provides for the sloughing off of elements which have no place in *devachan.*" Just as the red-hot slag dumped in the pit is waste separated from the pure metal; so *Kama Loka* is the repository for all taints acquired in the lifetime. But at length casting off his burdens of sin, the spiritual Wayfarer sinks deeper into his own nature. Leaving personal desires behind, he rests, for a while, in the bliss of personal realization of the noblest of his human dreams and aspirations during the life just closed. And, as the glowing, molten slag gradually cools and hardens to gray and barren inertia; so, when the Ego has fled, the flaming passions die down, then fade away, leaving but cold, bleak dregs of selfishness—unless rekindled by mediumistic practices.

Purported communications with the departed, far from being such, are largely the work of elementals, some of which "have a special relation to mental operations and to the action of the astral organs, whether these be joined to a body or not." Using the medium as a channel and "aided by the nervous fluid of the medium and others near," these elemental forces can galvanize the shell, or astral corpse, into an artificial life. Connected in this way, "old impressions on the astral body give up their images to the mind of the medium, the old passions are set on fire. Various messages and reports are then obtained from it, but not one of them is original, not one is from the spirit," but all are from the living when "not the mere picking out from the astral light of the images of what has been in the past."

Were alleged communications with the dead merely cheats and time wasters, the case would not be so tragic; but what "can and do influence the sensitive and the medium from out of this sphere

are the shells," or the "brutal earthly portion discarded in the flight to *devachan.*" Soulless and conscienceless, their apparent consciousness is but the echo of the "recent association with the human Ego." Because every atom has memory, and astral substance absorbs all impressions, the astral sheath "contains and carries the record of all that ever passed before the person when living"; and this can be reflected from the *shell* "when conditions permit."

The dabbler in necromancy attunes his own *kamic* nature to baleful influences indeed. It is a motley crowd that he invites: shadowy ghosts of the long deceased, disintegrating corpses of the recently departed, and *living* astral forms of suicides, victims of accident or murder, and "those poor wretches who die at the hand of the law"—all being containers of whatever of drunkeness, gluttony, malice, and lust may have been left by their users. But, worst of all, the dreadful "coherent entities, human souls bereft of the spiritual tie," doomed to conscious annhilation, yet dwelling long in the astral sphere, of which they have "a complete mastery." "They are known as black magicians. Having centered the consciousness in the principle of *kama,* preserved intellect, divorced themselves from spirit, they are the only damned beings we know." They love to preside at *seances,* "assuming high names and taking direction" and "are liable to invade the sphere of any medium no matter how good. The door once open, it is open to all." He who would raise the lower portion of *manas* up to godlike excellence need beware of psychism, lest these dark tempters lure him also to permit *manas* to be "torn away from its lord."

Even without mediumship, dangers enough threaten, due to the influences emanating from the "astral region penetrating and surrounding the earth." Our planet rolls in its path through space enshrouded by this zone of dark shadows and lurid lights, representing the dregs of mistaken and of vicious action. Until true and high aims are entertained, Mankind must endure the constricting coils of *Kama Loka,* subject to its pictures of crime and its whisperings, that incite the worst in human nature.

Theosophy's teaching concerning passion and desire is in conflict with modern ideas and shows the crying need of truer education and better understanding of Man, his powers and constitution. For the great truths of Life, Death, and Nature remain unchanged, however much ignored. Denial does not set the law aside nor save from the results of unwise living and present subjection to the *Kamic* Principle, which can and should be made a valuable tool and means of evolution.

ON THE LOOKOUT

"The Bible Only Man's Interpretation"

Rhode Island, Maryland and Pennsylvania were the only three of the original thirteen colonies which provided a measure of religious freedom. Maryland is the more remarkable in that its Proprietor was himself an ardent Catholic, and that at a period when Catholics were very much in disfavor in England.

Press dispatches of April 2, 1934, recite what is really an epochal event, at Lansdowne, Maryland. At Easter services the Rev. Robert Wesley Hanford, pastor of the little Methodist Episcopal church, in the midst of his sermon dramatically hurled his Bible across the room, exclaiming:

> "If the study of this book is going to hide the real Jesus from me, there goes my Bible.
>
> "As I see it, the bible is not the 'Word of God.' The Bible is men's interpretation of the word of God. Anything reduced to words is imperfect, for language itself is imperfect.
>
> "I am fully conscious of the far-reaching significance of the statement. It reaches into the very roots of all Protestantism."

"Cursed Be the Church"

> "I love the truths which have come out of the Bible and entered my heart and life, but as I look about me and see the institution we call the Church, and the book we call the Bible, used to restrict man's growth mentally, morally, and spiritually; to create in him a prejudice against any other revelation of truth; or to enslave human beings in any manner, shape, or form—I feel like saying with all my heart, and as I believe Jesus would say, 'Cursed be the church, and cursed be the bible, when used to enslave God's highest creation on earth; to enslave man,' 'created in the image of God'."

"The Theosophical Movement"

Though he knows it not, Rev. Hanford has entered the ranks of the Theosophical Movement. All men know intuitively the verity expressed in the platitude: "The truth shall make you free." All men, alas, know practically the verity that *in the name* of truth they are, and have ever been, enslaved. In the name of liberty, governments have enslaved man physically and socially; in the name of freedom, religions have enslaved man's mind and conscience. In

the name of Theosophy, the various theosophical sects are repeating the ancient error throughout the area of the Theosophical Movement. It remains now as ever, for individual lovers of human freedom to *unite* in the bonds of universal philanthropy—to form a nucleus of Brotherhood in the search for Truth.

Words of Great Teachers

Lao-tse, Buddha, Plato, Jesus—to go no further back in history and tradition—not only lived and suffered in the cause of human freedom: they taught the Path by which alone true freedom may be gained by the individual; more, the only path by which it may be gained by and for the race. One and all, they sought Disciples—pupils of their Wisdom, not followers. Rulers, whether in church or state, seek followers, not students of the Royal Mystery and the Royal Knowledge. They all failed in the practical aspect of their mission—to form the nucleus of a Universal Brotherhood of Humanity, even among their own pledged Disciples. Within a generation, dissensions both as to doctrines and discipline arose among the Disciples themselves. If this is the sad fact as regards the direct Disciples, what hope for mankind at large? After thirteen years' work to establish and instruct the Parent Theosophical Society, H. P. Blavatsky, calling it as a body, a "failure and a sham," invited those who would become Disciples to enter the Esoteric School.

Internal Dissension

Seven years later that School was rent by internal dissension, and from that first division have resulted a dozen and one segmentations, esoteric and exoteric, to the loss of all theosophists and the far greater loss to the world. H. P. B. did her utmost to form a Nucleus; Judge did his best to preserve it. Message, Mission, and Nucleus were as lost as if the attempt had not been made—until Robert Crosbie, alone and unaided, undertook their renaissance. To-day, the original message is being studied by thousands; the original mission has been restored to its pristine channel; the Nucleus has been re-established, and living members of all three generations of the Movement in our time are diligently active in many quarters of the globe—something that has never been within recorded history. The United Lodge of Theosophists seeks students, not members; Associates, not followers; workers and co-workers, not leaders and led.

In August, 1895, after the first open rupture in the unity of the Parent theosophical society and the Esoteric School, Mr. Judge

published in *The Path* a clear statement of the dividing line between unity and sectarianism. He wrote:

> "There is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. The Theosophical Movement, being continuous, is to be found in all times and in all places. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned.
>
> "To worship an organization . . . is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement . . . was meant to overthrow.
>
> ". . . the real unity and prevalence, the real internationalism, do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics. . . . Those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship Form and to sacrifice Brotherhood to a shell."

"The Church Bankrupt"

Writing in a recent number of *Current History,* Rev. Charles J. Dutton, pastor of the Unitarian Church in Des Moines, Ia., deplores, and at the same time weighs, the existing plight of the churches:

> "Thousands of local churches are finding it almost impossible to keep their plants operating. Many churches are closed. Pledges to both church and denominational budgets are not being paid. Money for missionary work is running low, and missionaries by the hundreds, their stations closed, are being called home.
>
> "Church publications have been forced . . . to change from weekly publications to fortnightly or monthly; many have been discontinued. Though denominational activities as a whole are being kept alive, their vitality is low, and there is not a church leader that does not face the future with a heart filled with dismay and fear."

"World no Longer Christian"

Not alone the obscure Rev. Hanford, the Unitarian Dr. Dutton, have faced the facts, moral and financial, which confront the Protestant churches, whether with the courage of personal integrity or "with a heart filled with dismay and fear." "On the Lookout" has

from time to time noted the increasing tide of reflection, of self-examination, of "heresy" within the ranks of the clergy. Now comes the Rev. Thomas Lake Harris, Rector of the Episcopal Church of St. Luke and the Epiphany, with a plea in avoidance and a plaint of his own. Theosophists, incidentally, will wonder if the Rector is a descendant of the Thomas Lake Harris, poet, mystic, disciple of Andrew Jackson Davis of Spiritualist fame, founder of a "Colony" in America, and for years the "Grand Master" of Laurence Oliphant and his mother, who created a very considerable furore in the middle of the last century. Born and educated in England, the Rector has filled various ecclesiastical appointments there and here. To quote:

> "The world is no longer Christian. Parents have fallen down completely in imparting the teachings of Christianity to their children. Many ministers who get up in the pulpit and preach have only slight notions of what they are talking about. When they mention God they have only a foggy notion of what they mean. They use words in the emotional sense and forget the intellectual sense."

"Christ-Bankrupt"

New conditions are born out of the womb of the old, as children are born of their mother. Sometimes the new birth is a Caesarian operation. Signs multiply of such a new birth socially, economically, industrially, scientifically, politically, and religiously—for they are all, philosophically, one. The causes of life-throes, whether of birth or of death, are always internal to the organism—even in so-called violence. The throes begin at the center and gradually extend outward through the whole sphere of being. In human life as now constituted the real center of action is the moral nature, whose instinctual manifestations take the form we call religion. Let the reader now consider the Rev. Cornelius Greenway, Pastor of All Souls Universalist Church, Brooklyn, N. Y. He is reported in the Brooklyn *Eagle* as saying in a sermon:

> "There are many churches that once were lighthouses, . . . but now no longer. . . .
>
> "We declare America to be a Christian nation. . . . How do we explain away that those who have wealth have to go about their daily tasks with heavy body-guards?
>
> "Why do we have those who ride on the backs of the poor, who waxed wealthy by the sweat of those who have so little earthly goods?
>
> "If this is a Christian nation why the racial and theological controversies? Why do we have firetrap tenements? Why do

we have the aristocracies of the money-bags and at the same time the longest breadlines in the history of our nation?

"We have gone seedy, spiritually speaking. We sing songs of peace and prepare for war. We profess to believe in the brotherhood of man, and then proceed totally to ignore that great declaration of faith."

POOR PROTESTANTS

Robert Crosbie was wont to say, "Roman Catholicism is a religion; Protestantism a many-sided profession." The claims and creed of Rome are consistent and unchanging: accept their premises, and the conclusions of the Pope and the Church follow logically. But the poor Protestants, as avid for Authority as the Catholics, have no fixed canon of belief or interpretation. The recent "I. Q." of the school of education, Northwestern University, Chicago, discloses the real pandemonium of protestantism. There are 1039 protestant ministers listed in the directory of the Chicago Church Federation. Questions sent out elicited replies from more than half of them. Here are some of the results:

Does God keep a "recording angel's book" of good and bad deeds? 19%, yes; 74%, no; 7%, uncertain.

Did God spend millions of years making the world? 67%, yes; 15%, no; 18%, uncertain.

Does God send storms, earthquakes, and other evils to punish people for their sins? 17%, yes; 72%, no; 11%, uncertain.

Should children be taught that "God still runs the world?" Nearly unanimous.

Does God speak through good men and women to-day? 98%, yes.

Are all men "sons of God" just as much as Jesus? 42%, yes; 44%, no; the rest "uncertain."

Was Jesus God? 72%, yes; 26%, no; the rest "uncertain."

Should children be taught that Jesus is still living? 97%, yes; the rest, "uncertain."

PROOFS OF IMMORTALITY

The one irrepressible craving of mankind is a yearning after the proofs of immortality. "Who ever saw the Immortal Spirit of man, so as to be able to assure himself of man's immortality?" Can that which is the immortal Seer ever be seen? Yet, we have a modulus by which to go. As said by H. P. Blavatsky in *Isis Unveiled*: "prove the soul of man by its wondrous powers," and you have

"proved" the Supreme Spirit. But then, proof is no proof except as the deeper realization comes from within. However, there are evidences that afford glimpses into the picture galleries of soul memory for many, and enlarge the scope of sustained vision for those few whose devotion is founded on and proceeds from the One Higher Self of and in all, and a united Spirit of Life.

"Ancient Civilization in Peru"

Archeological explorations in Peru are gradually revealing to present and future generations fragments of vast and wonderful works that testify to ancient glories, at present undreamed of, on the American continents. Pictures and descriptions have been published from time to time in the *National Geographic* Magazine and others. The many reports about this "Land of Mystery" help to confirm the knowledge that exists in Theosophy.

It is believed that the region of Vilcabamba Valley and around Cuzco "was the cradle of the Inca race, which became an empire 2,000 miles long and reached a very high degree of civilization and culture." However that may be, there has been re-discovered numerous "Inca and pre-Inca cities," and the bones of human beings were found "interstratified with gravel of glacial age and may be the remains of men who lived 20,000 to 50,000 years ago." (*National Geographic Magazine,* April, 1912). Much interest centered on the re-discovery of the wonderful city of Machu Picchu, "a city probably built by the Megalithic Race, who preceded the Incas . . . The ruins are on an almost inaccessible ridge 2,000 feet above the Urubamba River. They are of great beauty and magnificence and include palaces, baths, temples and about 150 houses. The huge blocks of white granite, some of them 12 feet long, were so carefully cut that they matched perfectly. Though no mortar or cement was used to hold the stones together, the walls have withstood the elements for *at least* 2,000 years." Inca is the Quichua title for chief or emperor, and according to Theosophy the Incas belonged at the beginning of the *fifth* Root-race to a dynasty of divine kings, such as those of Egypt, India and Chaldea. Those who preceded *them* belonged to periods far earlier.

Machu Pichu, or the highlands of Peru, is thought to be the real capitol if not even the cradle of the Inca Empire, according to an old Inca tradition, and to archæological (re-) discoveries (*The National Geographic Magazine,* April, 1913). At any rate, the

story told to some of the early Spanish chroniclers in regard to that great event, is said to run somewhat as follows:

> Thousands of years ago there lived in the highlands of Peru a megalithic folk who developed a remarkable civilization, and who left, as architectural records, such cyclopean structures as the fortresses of Sacsahuaman and Ollantaytambo. These people were attacked by barbarian hordes coming from the south —possibly from the Argentine pampas. They were defeated, and fled into one of the most inaccessible Andine canons. Here, in a region strongly defended by nature, they established themselves; here their descendants lived for several centuries. The chief place was called Tampu Tocco. Eventually regaining their military strength and becoming crowded in this mountainous valley, they left Tampu Tocco, and, under the leadership of three brothers, went out of three windows (or caves) and started for Cuzco.

The wonderful mountain city of Machu Picchu was discovered in 1911 by Prof. Hiram Bingham, of Yale University, and excavated under his direction in 1912, followed by further explorations in 1915. Because of its great "Temple of Three Windows" and other structures answering to the descriptions of the traditions, it was believed this was the real Tampu Tocco. The Incas thus may have helped to thoroughly conceal from the ruthlessness of the Spaniards "the secret of the actual location of Tampu Tocco, a place which their tradition must have led them to venerate."

WHAT IS THE REAL MEANING AND ORIGIN?

Whatever may be the accuracy of details, the underlying meanings are very significant Theosophically. The origin of man spiritually, or that of a race, is to be sought in the three higher principles of being, in the immortal, imperishable part of him which is in fact the real man. The significance of the five-pointed star representing man, as the *Secret Doctrine* teaches, becomes clear only to the true Theosophist. What a suggestive and perfect correspondence between this little narrative, brief as it is here told, of the conquests between peoples so graphically typifying higher and lower natures, and that of Kuru Kshetra of *The Bhavagad-Gita!* As to the continental origins of these people, H. P. B. wrote on archaic America in "The Land of Mystery" (*The Theosophist*, April, 1880; reprinted in *Theosophy*, vol. IV, and under "Ancient Landmarks", *Theosophy*, vol. XVI), quoting Dr. Heath, of Kansas City—"*rara avis* among scientific men, a fearless searcher, who accepts truth

wherever he finds it, and is not afraid to speak it out in the very face of dogmatic opposition"—

> Who can say that, where now is the Atlantic Ocean, formerly did not exist a continent, with its dense population, advanced in the arts and sciences, who, as they found their land sinking beneath the waters, retired part east and part west, populating thus the two hemispheres? This would explain the similarity of their archæological structures and races, and their differences modified by and adapted to the character of their respective climates and countries.

With regard to treasures of gold and precious stone, the accumulations of many generations of Incas, the aggregate value of which is incalculable, and hidden away, H. P. B. wrote in the last or XVth Chapter of *Isis Unveiled,* Vol. I:

> There, however, the treasure lies, and there the tradition says it will lie till the last vestige of Spanish rule disappears from the whole of North and South America.

All great treasures, be they material, intellectual or spiritual, await the day when the revolution of cyclic periods shall again cause their story to be known for the instruction of mankind.

Their Nature and Grandeur

In Machu Picchu, evidence and records have been found "antedating the Incas", that do indeed "belong to an earlier culture". (*The National Geographic Magazine,* February, 1915). It has been found, as H. P. B. previously found in Peru, that—

> It thus appears that the builders of Machu Picchu had an elaborate system of highways throughout this little-known and almost unexplored country which lies between the Urubamba Valley and the Apurimac. This region was once densely populated, and Machu Picchu was its capital. There are no other ruins in the region that approach the Hidden City in magnificence, although there are a great many whose architecture bears a striking resemblance to the less important buildings in Machu Picchu itself . . .
>
> The Sun was their Chief Divinity (symbol).
>
> Like most primitive people, they had remarkable memories.

An Echo of Theosophy

Why? How long will it take for a universal recognition of the fact that the great exhibition of wonderful knowledge and power, of memory and enduring achievement, was and is ever due to the Wisdom of those ancients who had and have it, and that such exists

always all down the ages? As A. H. Sayce said in his chapter on Archæology and Its Lessons" in *Wonders of the Past,* edited by J. H. Hammerton:

> This rebuke to our vanity is (he thinks), one of the chief lessons which history and archæology contain for us. But there are other lessons of practical and therefore greater moment. Just as the future is the child of the present, so is the present the child of the past, and what has happened in the past can happen again. Similar causes produce similar results.

Is this an unconscious echo of Theosophy? The writer adds further:

> Another lesson is the precarious nature of our civilisation. Great cultures and civilisations have arisen and seemingly established themselves on a firm and enduring basis; some of them, like that of ancient Egypt, have lasted for centuries; but all alike have perished in the end.

The more useful and constructive lessons must be sought not only in a study of the vast works of the past in themselves, but in a study carried on in the light of that tide of true knowledge which makes a nation's rising cycle—Theosophy. Let us look to the ancient achievements, be they in Peru or elsewhere, not merely as so many ruins, however grand, but as containing vital and constructive lessons. Their true nature and grandeur may be thus revealed.

Ancient Arts and Sciences in Peru

> Agriculture is not a lost art, but must be reckoned as one of those that reached a high development in the remote past and afterward declined, and has not yet recovered its ancient prestige. The system of agriculture developed by the ancient Peruvians enabled them to support large populations in places where modern farmers would be helpless.
>
> The most specialized development of agriculture in the western hemisphere was attained, unquestionably, in Peru, and the culmination was reached centuries ago, before Columbus discovered America . . .
>
> The skilled labor that was lavished in ancient Egypt on the tombs of the sovereigns appears to have been applied in Peru to the construction of gardens of special workmanship for raising the food of the royal family. The ancient Peruvians made burial structures for the mummies of their dead, but the chief concern was for the living. (*The National Geographic Magazine,* May, 1916).

The vast projects of the past, such as the great ridge that rises from the valley floor halfway from Callo to Lima, the scores of miles of staircase farms with tens of thousands of acres of mountain

slopes under cultivation, the aqueducts unequalled anywhere, even glaciers retreating before the industry of the Peruvians (*The National Geographic Magazine,* June, 1930), testify to their engineering skill and the antiquity of all their arts and sciences.

"STARTLING EVIDENCE"

The author of the article, Wm. J. Showalter, relates a vital and significant little incident:

> The traditions of the Incas and the legends of the races they conquered add their testimony to the antiquity of the human race on South American soil.
>
> But, going back to Chorrillos, I was to come upon what is perhaps the most startling evidence of all as to the remoteness of the horizons of prehistoric civilizations in Peru.
>
> There lives in Chorrillos a Senora Poras, who is a daughter of a former President of the Republic. From him she inherited an exquisitely selected collection of archæological objects, many of them dating from the Stone Age. (?)
>
> Among the latter is a small bust done in clay and colored with native dyes. There is not a trace of the crude artistry usual (?) for those vastly remote times. The features are sharp, and one can see that the sculptor was a master of his art, fully capable of making a photographic likeness.
>
> It was the high forehead of western Europe, the slant eyes of a Mongolian, the high cheek bones of the Indian, the nose of an ancient Hebrew, the mustache of a Manchu, the mouth of a Turk, and a composite chin.
>
> Clearly the figure is that of a man of high caste, perhaps some ancient ruler. What visions it arouses of a man of high intelligence as subject and of a sculptor of unusual ability as artist ages before the use of metals was known! (!)
>
> Another huaca, as the burial relics are known, dates from an almost equally ancient period. It bears four heads in bas-relief. The sculpture is crude, where that of the other is refined. But one head is colored white, one red, one yellow, and one black. Yet even in the work of this crude (?) artist it is easy to recognize the features of the Caucasian, the Indian, the Mongolian, and the Ethopian.

Perhaps there are more surprises in store for the archeologist, and more facts to vanquish vain human sophistry as regards the nature and remoteness of the ages, and the knowledge and work of the ancients. However, the author then raises the simple question: "Whence came, in that amazingly early age, this knowledge of widely scattered races and their physiognomic attributes?" This is where Theosophy has something vital for those who want it—the truth

about Divine Instructors, Great Teachers, men of "high intelligence" in the deepest and truest sense of the term.

WHO ARE THE ANCIENTS?

How much more real, worth while and instructive for all mankind to realize the truth of Theosophy about the Soul and its destiny —that *we are the ancients* whose past we are trying to trace! In studying about them, we are learning or should be learning to study ourselves. "Long ago," says a modern author, "the Chimus, a people antedating the Incas, built their great capitol of Chan-Chan near the site of the present-day Peruvian city of Trujillo" (*The National Geographic Magazine,* January, 1933). The Great Wall flowing up and down over the ridges "like some prehistoric snake" was discovered and followed for some distance by airplane. "Without doubt this wall," he says, "with its double line of forts, was erected as a defense barrier." It may be worth while to note here that every description of ancient peoples reveals in one way or another that the truly great and enduring races were peaceful races, never waging any offensive wars, even if compelled to be on the defensive at times, whereas the others not so gifted were invariably destructive and shorter lived. The *Secret Doctrine* makes clear this same distinction with regard to the Atlanteans who, as Egos, are ourselves.

"Modern civilization utilizes the valley lands, but the forgotten people crowned the hills with their temples, homes and verdant fields", it is pointed out. Perhaps it is that modern peoples have tumbled so far into the valleys of their own lower natures—psychic and mental—that they have forgotten how to live in and truly utilize the "mountains" and "highlands", and therefore have a difficult climb. However, like the immortal Ego ,"the Race that never dies" of the *Secret Doctrine* may be found by modern investigators a reality—once they get on the right path.

HIDDEN TREASURES

Whether we observe the Peruvian fabrics with symbols of sea and fish (*American Museum Journal,* December, 1910), or note that "Examples of every style of weaving known at the present day can be found in . . . prehistoric Peruvian textiles . . .", we find that "The wonderfully complex machines of the present day but repeat the processes formerly performed by the weaver's fingers. The

finest textiles known have been made by hand; machines have not made fabrics more perfect . . ." (*American Museum Journal,* October, 1916), the inference is clear. There were ancients who knew far more than moderns do, and from whom all good lessons may be learned.

An idea of the extensive use of gold by the Incas may be gained from Garcilasso's account of the Temple of the Sun at Cuzco when he says: "All the four walls of the temple were covered from roof to floor with plates and slabs of gold. In the side where we should look for the high altar, they placed a figure of the Sun, made of a plate of gold of a thickness double that of the other plates which covered the walls. The figure was made with a circular face and rays of fire issuing from it . . . It was so large as to occupy the whole of one side of the temple from one wall to the other . . ." Again, the story of the golden chain which Huayna Coapac, the last of the great Incas, had made at the birth of his son used at the ceremonial dance—about seven hundred feet long and with links as thick as the thumb, is very striking. This chain was concealed on the approach of the Spaniards, and has never been found. (*Natural History,* May-June, 1921). The treasures known to Atahualpa were enormous, and there was knowledge of metallurgy in Peru that "should not be limited to gold. Silver and copper were used extensively, and most of the gold forms are duplicated in other metals (such as bronze, etc.)." (*Natural History,* January-February, 1932). Tiahuanaco culture was portrayed in a monolithic Gateway of the Sun, of polished basalt, decorated with mythical running figures and sun gods. A stone in the Temple of the Moon weighs one hundred tons and was fitted and joined to the other blocks by means of copper keys or clamps (*Natural History,* March-April, 1933). And so they may be multiplied. But the real treasures behind all these lie in the hidden meanings and the life stories they have to tell—the keys to which Theosophy gives.

Fire-Walkers

"Trial by fire" was once a common ordeal to determine guilt or innocence, but now has only a symbolic meaning. As a feat of magic of a sort it is, however, more or less in vogue among Arabic peoples and in savage tribes. The esteemed New York *Sun* goes so far as to devote an editorial to the subject, incited by feats reported of Tahitian experts in pyromancy. Believing the exhibitions to be "hocus-pokus" certain white men undertook to walk barefoot over

the same coals—and suffered fearsome burns. The explanation is offered that the natives are "thick-soled." This sounds, rather, thick-headed. The *Sun* says the native explanation is that it is done by "faith." Christians, who prate that all things can be accomplished through faith, do not seem to have much luck with it in their own beliefs, and so, are naturally skeptical of the "faith and works" of alien believers.

LYCANTHROPY AGAIN

Popular superstitions die hard. They represent the memory of ignorance, the dim background of forgotten truths. Hindus and many other believers in reincarnation are deeply saturated with the notion that for various theological sins they may be reborn as animals. From this to the belief that one may change into an animal form during life is not a far cry. All sorts of religions inculcate changes after death for sinners: men become devils and various other unhappy creatures; compacts may be made during life with evil powers whereby men attain the dubious gift of appearing as animals.

During the long dark age of Europe after the fall of the Roman Empire, superstition flourished as never before in recorded history, but this particular form of religious mania has always been more or less prevalent and exists today in unexpected places and among unexpected people. Witches, wizards, malignant and diseased persons are credited with the conscious and unconscious power to effect these metamorphoses, or to be subject to them. Cats, bats, owls, and other ill-omened creatures are the favorite transmigrations, but of them all the were-wolf is the most noted and the most to be dreaded. Incubi and succubi are closely related to these forms of dark magic—for dark magic is what they are. Interest in the subject will be revived by "The Werewolf," published by Dutton & Co., New York, and written by Montague Summers. It contains about all that is known on the subject, historically and popularly. Weird as the book is, its incredible recital would seem pale indeed if a genuine Occultist told the truth about the matter.